First John Chapter 5 (#1)… Verses 1-5

November 13, 2022 · AM · https://letgodbetrue.com/sermons/2022/1-john-chapter-5-1-verses-1-5/

Chapter 5

Simple Outline of Chapter Five:

1 Divinity and Dignity of the Sons of God

2-3 True Love Keeps God's Easy Commands

4-5 Faith in Jesus the Son Defeats the World

6-8 God's Nine Witnesses of Jesus Absolute

9-13 Faith in Jesus Most Reasonable and Life

14-15 Confidence in Prayer To God Reasonable

16-17 The Sin unto Death Not to be Prayed For

18-19 Godly Conduct Is Contrary to the World

20-21 God and Jesus Are Contrary to the World

Note: This chapter is powerful and beautiful about the Person of Jesus the Son of God. Faith in Him will overcome the world. As John wrote in his Gospel, the Father loveth the Son, and the Father hath given more than adequate proof of His Son for all to believe. The witness of God is greater than any evidence or testimony of men for anything. But only those born of heaven will believe the infallible proofs of God's Son, so faith in Christ becomes the evidence of eternal life. But faith in Jesus the Son of God is much more than evidence, it is the means of total life victory.

Divinity and Dignity of the Sons of God – Verse 1

Note: Here is a great summary to the four chapters that went before about faith, Christ, and love.

1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

Whosoever believeth.

A. With much emphasis in this chapter on the identity of Jesus, our faith is a gift from God.
   1. The universe exists for this great drama, but most men reject it, neglect it, or miss it.
   2. God chose to display Himself to the universe through His Son to save all His elect.
   3. Most men do not know why they exist, what to do with life, or how to worship God.
   4. Without faith, God's gift to His sons, we would believe the world's destructive lies.

B. All men should believe, but only those born of God will believe, condemning all men.
C. The condemnation is great, for the wrath of God will remain upon them (John 3:18,36).
D. The Jews adored their scriptures, missing the clear testimony of Christ (John 5:39-40).
E. We must thank God always for choosing us to believe truth unlike others (II Thes 2:13).
F. Jesus the Son of God will come to destroy all enemies (II Thess 1:7-10; Acts 17:30-31).

That Jesus is the Christ.

A. We met with this fact about Jesus Christ the Son of God in the first verses (I Jn 1:1-3).
B. We met with this fact about Jesus the Christ earlier against many antichrists (I Jn 2:22).
C. Jesus is the personal name of the Son of God given by angelic direction to both parents.
    1. The Christ is the anointed Messiah of God promised throughout the Old Testament.
    2. The rejection of this fact was primarily a Jewish error denying their own scriptures.
D. Jesus is the Christ = Jesus of Nazareth, Son of Mary, is God's chosen Messiah and Son.
    1. The record given in the Bible is what we know and believe by faith (Matt 1:16-25).
    2. English *Christ* is from the Greek *Christos*, from Hebrew *Messiah* (John 1:41; 4:25).
    3. The Messiah, or Christ, was known as Son of David and Son of God (Matt 16:16).
E. Thus, if you believe Jesus of Nazareth is God's anointed Son, you have proof by faith.
    1. Most do not believe, and there is little value trying to tell them of it (II Thess 3:1-2).
    2. Repentance to accept truth – or the creation of faith – is God's gift (II Tim 2:24-26).
    3. It is God's elective choice that any have faith to believe (I Cor 1:18-31; James 2:5).

Is born of God.

A. Born of God = regeneration = quickened = a new nature by the Spirit to be sons vitally.
B. This same writer made it very clear the sovereign power involved (Jn 1:12-13; 3:1-8).
C. Faith to believe Jesus is the Christ, the Son of God, is proof a man is already born again.
    1. He that believeth [*present tense; active voice*] is born of God [*perfect tense; passive*].
    2. Perfect tense is action completed [*perfected*] in the past and still true in the present.
    3. In modern English we say, as do direct Greek references, "He has been born of God."
    4. We prove this priority of action by John's previous points (I John 4:7 cp I John 3:14).
    5. Consider John's other examples proving regeneration is before faith (I John 4:15).
D. Unless a man is born again, he cannot see God's kingdom, let alone its King (John 3:3).
    1. Being born again is God's work, without human efforts, for us to believe (John 1:12).
    2. God's work of grace in causing the new birth is like the sovereign wind (John 3:8).
    3. He that is of God – already born of God – can hear and understand (John 8:43-45,47).
    4. The sheep of Christ will believe – they do not believe to become sheep (John 10:26).
    5. Only those already saved are able and willing to believe on Jesus (I Cor 1:18,24).
    6. he gospel is hid from others, for they are lost and blinded by Satan (II Cor 4:3-4).

7. Faith is the evidence of eternal life and God's gift (II Cor 2:14-17; II Thess 3:1-2).

And every one that loveth him that begat.

A. The apostle, as he did through this epistle, moves from faith to two-fold love (I Jn 3:23).
B. The first result of regeneration and the first commandment is the fear and love of God.
C. It is God's work that regenerates us and creates faith; it is our obedience to love others.
D. Faith leads to love, which is a certain combination proving sons of God and eternal life.
E. Love of God is by God's prior love of us; we prove it by loving others (I John 4:19-20).
F. Our religion is two commands – encompassing all Ten – love of God and love of others.

Loveth him also that is begotten of him.

A. Nothing matters in Christ Jesus that most worry about, but faith working love (Gal 5:6).
B. We add to faith several Christian traits, but love is emphasized over them (II Pet 1:5-7).
C. Election is proved by the work of faith, labor of love, patience of hope (I Thess 1:2-4).
D. All men know we are Christ's disciples by loving each another; it is evidence (Jn 13:35).
E. Much of John's epistles were dedicated to teaching and emphasizing love of brethren.
F. This is the more excellent way of serving Christ than apostolic gifts (I Cor 12:28-31).

True Love Keeps God's Easy Commands – Verses 2-3

2 By this we know that we love the children of God, when we love God, and keep his commandments.

By this we know that we love the children of God.

A. There has been much emphasis put on loving others, so how can you know it for sure?
B. How can you know you rightly and truly love the brethren? Love and obey God fully.
C. Loving others truly requires two things – loving God and keeping His commandments.
D. The proper motive and foundation must be love of God – it destroys selfish ambitions.
E. The proper actions of love are set by His Word – it destroys all false concepts of love.
F. Beginning with the Ten, we see two tables of laws – four toward God and six to men.
G. Loving your neighbor as yourself includes the law of God (Gal 5:14; Romans 13:8-10).
H. The definition of loving others is in I Corinthians 13:4-7. There is no higher definition.

When we love God, and keep his commandments.

A. Loving God keeps His commands, which is how we all measure the love of any person.
B. If we love someone, we want to do things that please them and avoid displeasing them.
C. There are other aspects of loving God, but they are total vanity without obeying Him.
D. Who cares if someone sends you a birthday card, but does those things that irritate you!

E. Jesus gave this rule here and in John's gospel (John 14:15,21-24; 15:14; I John 2:3-5).

F. By loving God and keeping His commands, we automatically and rightly love others.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

For this is the love of God that we keep his commandments.

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And his commandments are not grievous.

A. God's commandments are not grievous – heavy and hard – they are for abundant life.

B. Jesus said His yoke was easy and His burden light (Matt 11:28-30; Acts 15:10; Gal 5:1).

C. The way of wisdom – a life of righteousness – is pleasantness and peace (Prov 3:17).

D. Moses told Israel that keeping God's way was their wisdom and life (Deut 4:5-8; 32:47).

E. To the degree reprobates keep God's commandments they enjoy the benefits of wisdom.

F. The only reason they seem hard is when living carnally and you view them in the flesh.

Faith in Jesus the Son Defeats the World – Verses 4-5

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

For whatsoever is born of God.

A. This chapter began with persons being born of God, so we had *whosoever* (I John 5:1).

B. But here we have a *whatsoever,* because the result of God's creative work is our faith.

1. John will get back to persons in the next verse, but here it is the regenerated means.
2. How do born again persons overcome the world? By the faith given in regeneration.

C. Faith is an incredible gift from God (Jas 2:5; John 6:44; 10:26; Acts 11:8; II Tim 2:25).

D. By faith we know everything with confidence, even unseen things (Heb 11:1; I Cor 2:9).

1. God has revealed His deep things; we know all things the world has no clue about.
2. We have all the answers to their questions; they have no answers to our questions.

Overcometh the world.

A. To overcome is to beat, conquer, defeat, and win the victory over all that is in the world.

1. Jesus overcame the world and on that basis gives peace and good cheer (John 16:33).
2. All that is in the world will dissipate and disappear in fire, but not us (I Jn 2:15-17).
3. The world never knew our King, and it does not know us as God's sons (I John 3:1).
4. The world may hate us as Cain did Abel, but who came out on top (I John 3:12-13).
5. The world has its spirit of lies, but we have a Person and power far greater (I Jn 4:4).
6. John will conclude we are of God, His sons, but the whole world wicked (I Jn 5:19).

B. John will write about the martyrs overcoming the world by their Lamb (Rev 12:11).
C. A born again child of God by faith knows all in the world is vanity and vexation (Eccl).
D. A born again child of God by faith knows the world's future (I Cor 2:9; II Pet 3:10-14).
E. Worldlings get drunk or use drugs for life's pain, but Christians have an abundant life.
F. We shall judge angels, let alone all the enemies of this world (I Cor 6:1-3; Rev 19:14).
G. They cannot touch us in any hurtful way, but our King will touch them (Luke 12:4-5).
H. How can you be an overcomer? It is easier than you think. Take it and never look back

And this is the victory that overcometh the world.

A. What is the means given to born again children that victoriously overcomes the world?
B. How do we tap the great power of our Lord to have peace and good cheer (John 16:33)?
C. We believe! We believe that Jesus is the Son of God, our risen, reigning, returning Lord!
D. The world could not hold Him down even in a tomb! He is coming to put them down!
E. How can you be an overcomer? It is easier than you think. Take it and never look back.

Even our faith.

A. Faith is an incredible gift from God (Jas 2:5; John 6:44; 10:26; Acts 11:8; II Tim 2:25).
B. By faith we know everything with confidence, even unseen things (Heb 11:1; I Cor 2:9).
C. God has revealed His deep things; we know all things that the world has no clue about.
D. Faith is far more than mental assent or lip service, as the Hall of Faith lists great exploits.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Who is he that overcometh the world.

A. The previous verse used *whatsoever* to focus on the faith, but here it is those with faith.
   1. We appreciated *whatsoever* in the previous verse, for faith as a result of regeneration.
   2. Faith is not something drummed up by evangelists, but a choice of God (James 2:5).

B. We overcome the world by knowing the truth, as the world believes and promotes lies.
   1. We have answers to every question that plagues them and that they cannot answer.
   2. We have questions they have never imagined, and we can answer those questions.

C. We have a Leader and Commander over the entire universe they cannot even dream of.
    1. Not only is Jesus the King of kings, we are His brethren and equal heirs with Him.
    2. They can feed us to lions or stretch us on the rack, but we have final and total victory.
    3. Our Leader, unknown to most

D. Faith and obedience in baptism gains Holy Spirit presence and power over their god.

E. The worst they can do is light affliction for a moment compared to eternity's weight.

F. Death is their greatest fear – king of terrors – but our Jesus is Prince of life (Acts 3:15).

But he that believeth.

A. The previous verse used *whatsoever* to focus on faith, but here it is the ones with faith.

B. Knowing Jesus the Son of God, especially as our Lord and Savior has incredible power.

C. Paul wrote about Christians and apostles being more than conquerors (Rom 8:34-37).

D. True believers are confident in the Lamb's blood and their record of Him (Rev 12:11).

That Jesus is the Son of God.

A. This powerful fact and personal truth of God's Son is key to the drama of the universe.
    1. Read His resume from the past … creation, virgin birth, resurrection, ascension, etc.
    2. Read His resume at present … ruling nations, intercession, at God's right hand, etc.
    3. Read His resume for future … return to destroy all, judge all creatures, recreate all.

B. God will now reveal through John all the ways in which He testified of His Son Jesus.
    1. He gave three witnesses on earth during the lifetime of Jesus of Nazareth (I Jn 5:6).
    2. He has three eternal Persons in heaven bearing record of the same truth (I John 5:7).
    3. He has three witnesses on earth at present that agree together about Jesus (I Jn 5:8).
    4. He also gave an internal witness by regeneration and the Spirit (I Jn 5:10; Gal 4:6).

God's Nine Witnesses of Jesus Absolute – Verse 6-8

Note: Exalting faith in Jesus the Son of God by regeneration, John went further to prove the fact! The next eight verses give two lessons of certainty that Jesus is the Son of God and the only means of eternal life for God's elect. God wants His children to overcome the world by faith, so He gave powerful evidence for this certain truth with plenty of creative beauty. The witness of God is greater than any evidence or testimony of men for anything. But only those born of heaven with an internal witness will believe the proofs of God's Son, so faith in Jesus Christ becomes the evidence of eternal life. But faith is much more than evidence, it is also means of total life victory.

While emphasis could be placed on technical features of the next verses, let us instead make sure we get the full practical lesson of growing in knowledge of Jesus Christ for greater assurance of eternal life and for overcoming the unbelieving, dysfunctional, and condemned world around us.

What Is Here for Simple Believers in Jesus?

1. Written to believers for greater faith (5:13)
2. Technical details distract; grow faith/love.
3. Faith in Jesus is result of regeneration (5:1)
4. Faith in Jesus overcomes the world (5:4-5)
5. Our faith and religion is reasonable (5:6-8)
6. God greatly proved Jesus His Son (5:6-8)
7. Our faith and religion are very worthy (5:9)
8. God in us beats the other spirit (5:10; 4:4)
9. Jesus, not God, is faith's acid test (5:10-11)
10. Destruction of heretics here (5:6-8; 2:20-27)
11. Life of faith, not a decision (5:13; Jn 8:31)
12. Eternal life is to know both (5:20; Jn 17:1-3)

6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

This is he.

A. The context, small and large, immediate and distant, is clear – Jesus is the Son of God.
   1. The epistle began directly with Jesus Christ as the Word made flesh (I John 1:1-3).
   2. It continued up to the previous verse about Jesus as the Son of God (I John 5:4-5).
   3. This point is throughout (I John 1:3,7; 2:22-24; 3:8,23; 4:9-10,14-15; 5:5,9-13,20).

B. We know Jesus the Son of God is under consideration by words eleven and twelve here.

C. What is the lesson and point that John introduced this way – God's witness of His Son.

D. The doctrine and revealed truth about Jesus is not mere speculation, for God proved it.

E. We must continue to grow in our knowledge of the Son of God (Matt 11:27; Jn 17:2-3; II Cor 4:6; Eph 4:13; Phil 3:8; Col 2:2; II Pet 1:1-3; 2:20; 3:18; I John 5:13,20).

That came by water and blood.

A. We reject foolish speculations by men to trust the words of God and the history of Jesus.
   1. Once men think they can alter God's words, they will boldly invent all kinds of junk.
   2. Always remember, most commentators are not Baptists, so they dislike immersion.
   3. Paul's baptism for the dead totally confounds them, and it should do so (I Cor 15:29).
   4. Jesus' born of water overwhelms them with natural birth or with heresies of baptism.
   5. The three difficulties or dilemmas to ignorant souls are solved by Baptist immersion.
   6. The water and blood are not childbirth or a pierced side but baptism and crucifixion.

7. See below for the easy and obvious proof of this position in agreement with scripture.

B. How did Jesus *come* by these things or anything? How was He proved the Son of God?
   1. Use of *came* need not be arrival in the womb, in life, in the temple, in Jerusalem, etc.
   2. The present tense Spirit's *witness* must match the Son's *coming* by water and blood.
   3. Or reversed, Jesus Christ's coming is defined and explained by the Spirit's witness.
   4. The context should drive interpretation, and the *coming* is knowledge of His sonship.
   5. The key testimony, witness, and record is Jesus the Son of God (I John 5:5; 5:9-13).
   6. For this verse and the seven following, the lesson and point are Jesus the Son of God.
   7. Note how this verse uses *witness,* the next *record,* the next *witness,* the next *testify* and *witness,* the next *witness and record*, the next *record,* and the last *understanding!*
   8. This point is throughout (I John 1:3,7; 2:22-24; 3:8,23; 4:9-10,14-15; 5:5,9-13,20).
   9. Daniel's *unto Messiah* or John's *be made manifest* … are both revelation, not arrival, though we ourselves use arrived or came *on the scene* to mean coming to be known.

Even Jesus Christ.

A. Who is the Son of God (I John 5:5)? Jesus Christ is the Son of God (I John 5:9-13,20).
B. Only those born of God will believe such stupendous truth, so we do (I John 4:15; 5:1).
C. Hear the eunuch in a KJ Bible, *I believe that Jesus Christ is the Son of God* (Acts 8:37).

Not by water only.

A. Jesus of Nazareth was revealed as the Son of God at baptism in Jordan (Matt 3:13-17).
   1. There was the audible declaration from heaven of God claiming Him as His Son.
   2. There was the visible symbol of the Holy Ghost in the form of a dove upon Him.
   3. In case you missed it before, Jesus prayed in the context of this event (Luke 3:21).
B. John the Baptist explained God had told him exactly how to identify the Son of God, which sign he then observed and bore record of the fact (John 1:19-36). Note *record.*
C. Prior to that event, He was son of Mary, perceived son of Joseph, with many siblings.
D. Daniel prophesied Messiah anointed in 26AD, a half week before death (Dan 9:24-27).
E. What a glorious proof of identity of Jesus Christ; it exceeds anything of any other man.
F. For more of Daniel's prophecy of Christ and John's detailed record of Him … Six Things Determined, The Gospel Of John Chapter 1.

But by water and blood.

A. Since we have gotten water out of the way as Jesus' baptism, we now take up the blood.
   1. The notes above show that Jesus *coming* by these means was the revelation of Him.
   2. Another event in His life also revealed to all not blind that He was the Son of God.
B. Jesus of Nazareth was seen the Son of God at His bloody crucifixion (Matt 27:50-54).
   1. Even while helpless on the cross, the thief humbly recognized His unique Person.

C. Pilate knew he had a unique and innocent Man before him, and his wife also knew it.

D. The resurrection from His bloody death was further confirmation (Rom 1:4; I Tim 3:16).

E. The water and blood combination here is not what John saw at Calvary (Jn 19:31-37).
   1. The point in that place is John noting two scriptures fulfilled (Ex 12:46; Zech 12:10).
   2. His bloody death was certainly what John had in mind, for he witnessed it firsthand.
   3. There are two witnesses – water and blood – not a combination; we need to see three.
   4. When these witnesses are carried to verse 8, we clearly see need for three witnesses.
   5. In what sense did Jesus *come* by the water and blood of John 19:34? It does not fit.
   6. The lesson is identity as the Son of God, which His baptism and death each declared.
   7. Only Mary truly knew Jesus was the Son of God by the angel's word (Luke 1:35).
   8. For details of what this John saw and recorded at the crucifixion's piercing … The Gospel of John Chapter 19 (7 Sermons).

F. It is disgusting the junk that men come up with by the blood and water (John 19:34-35).
   1. *Blood* should not surprise anyone, if a spear is plunged into the side of a man's body.
   2. *Water* could easily accumulate from pericardial effusion and/or pleural effusion.
   3. If the spear's angle into Him was upward, it could easily have pierced lung and heart.
   4. *Blood and water* coming from such a wound is fully consistent with natural effects.
   5. Many commentators try to be spiritual beyond scripture and invent deep meanings.
   6. By the rent in His side you can see love flaming there and our names written there.
   7. They see both Adams' sides opened, the first in innocence and sleep to prepare a bride and then in the sleep of death to redeem a bride and espouse her to Himself.
   8. They see the blood being an emblem of communion and the water being of baptism.
   9. They see the blood denoting justification and the water symbolizing sanctification.

G. From start of His ministry (water) to the end of it (blood), He was truly the Son of God.

And it is the Spirit that beareth witness.

A. The present tense witness of Jesus the Son of God by the Holy Spirit began at Pentecost.
   1. The Holy Spirit's purpose from Pentecost forward was of Jesus Christ (John 15:26).
   2. Note the incredibly similar language of the Spirit used by John both there and here.
   3. The apostles witnessed by the Holy Spirit, and He was given to believers (Acts 5:32).
   4. John had taught this Spirit witness in his audience (I Jn 2:20,27; 3:23-24; 4:4-6,13).

B. We would not know Jesus' identity as God's Son at baptism and death without scripture, which is given by the Spirit moving men of God to record it for us (II Peter 1:16-21).

C. We could not know Jesus' identity as God's Son at baptism and death without preachers.

D. We would not know Jesus' identity as God's Son in our own hearts without the Spirit.
   1. John will mention this internal, personal ministry of the Spirit shortly (I John 5:10).
   2. Paul wrote about the same internal witness of the Spirit (Rom 8:14-16; Gal 4:4-6).

Because the Spirit is truth.

A. The Holy Spirit, which witnesses in all the ways as noted above, only testifies the truth.
B. John had earlier identified another spirit that testified antichrist lies in men (I Jn 4:1-6).
C. God is the only God of truth, and His Spirit bears true witness (Jn 14:17; 15:26; 16:13).
D. The Spirit is the Spirit of truth, and He proved Jesus Christ in many ways (I Tim 3:16).

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

For there are three that bear record in heaven.

A. The first verse you should check in any Bible in any language is this acid test (I Jn 5:7).
    1. The claim is that there is no old Greek manuscript evidence for the verse like others.
    2. Some claim Erasmus put it in his third New Testament translation without authority.
    3. Others with more integrity claim that he put it in his translation only from the Latin.
    4. The words, *"in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth"* are called the Johannine Comma, rejected as an interpolated phrase without enough authority to be scripture.
    5. For an unbelieving view of the controversy, see Wikipedia's faithless entry.
B. The examples of how different Bible versions handle the Comma remind us of Babel.
    1. The ASV (1901) reads, "And it is the Spirit that beareth witness, because the Spirit is the truth."
    2. The NIV (1978) reads, "For there are three that testify:"
    3. Bible translations based on the Textus Receptus, or Received Text, have the verse.
    4. For more evidence modern versions translate poorly … Bible Babel, here, Proverbs Babel, Why Does the Bible Contradict Itself?, Modern Bibles Corrupt Best Verse on Baptism, Every Word of God.
C. The reasons why anyone might not want the text help us appreciate why it is scripture.
    1. It is the clearest statement and definition of God as a Trinity anywhere in the Bible.
    2. It is the Word in heaven that bears record of the Son, not Son bearing it of the Son.
    3. Since the Word is the eternal God both in John's Gospel and here, it exalts Jesus.
    4. John made it clear in this epistle that attacks against the full deity of Jesus existed.
    5. By the Word being the entry in the Trinity here, He is eternal God before incarnation.
D. We absolutely trust I John 5:7 and consider it as much inspired scripture as any other.
    1. Why? Because by faith, fruit, facts, and fools, the King James may be trusted … Proving the King James Version.
    2. We appreciate and praise God for the translators not using italics (see I John 2:23).
    3. Begotten god, eternal sonship advocates deny this testimony in annual Bible sequels.
E. For defense of I John 5:7 as authoritative scripture … here, here, here, here, here, here, here.
F. Three divine Persons in one Godhead in heaven bear record Jesus is the Son of God.

1. From the very beginning of Moses in Genesis, we see plural Persons (Gen 1:26-27).
2. The verse here by a coordinating conjunction *for* includes the Trinity with the Spirit.
3. The Holy Ghost is the Spirit of Jehovah God, and all members of the Godhead agree.
4. But beyond agreement, they are one in nature, for there is only one God Jehovah.
5. The entire Godhead is committed to the confirmation of Jesus as the Son of God.
6. Jesus' baptismal formula and Paul's blessing are a trinity (Matt 28:19; II Cor 13:14).

The Father.

A. We were introduced in this epistle to the Father right at the beginning (I John 1:2-3).
B. We are baptized in the name of Jesus Christ and a Trinitarian formula (Matt 28:18-20).
C. God's relationship to His Son is glorious and should be prized (Heb 1:1-5; Phil 1:9-11).
D. God is Father in creation of Adam (Luke 3:38) and the angels (Job 1:6; 2:1; 38:7).
E. God is Father of Jesus Christ (Luke 1:35; Romans 1:3) and us (Rom 8:15; Gal 4:4-6).
F. God as Father in the O.T. is rare, usually of Israel or prophetic of Christ, but not often.
G. God as Father of Jesus teaches incarnation at least and Father of us by His adoption.

The Word.

A. The Word is God and was with God in the beginning and is Creator of all (John 1:1-3).
B. The Word is eternal God also here in this epistle, for it is how John opened (I Jn 1:1-3).

And the Holy Ghost.

A. The three are one in nature and testimony, for the ultimate three witnesses (Matt 18:16).
B. Places like II Corinthians 13:14; I Corinthians 12:4-6; Ephesians 4:4-6; Matthew 28:19.

And these three are one.

A. There is no difference in nature between the three Persons in the one solitary Godhead.
B. The nature of God is the category of attributes that makes Him distinctly God (Gal 4:8).
C. When three are said to be one, as they are here, they are one in essence and nature.
    1. All three are credited with creation (Job 33:4; John 1:1; Heb 1:3; Revelation 4:11).
    2. All three are credited with regeneration (I Peter 3:3; 1:23; John 5:25; Titus 3:5).
    3. All three are credited with resurrection (Galatians 1:1; Romans 1:4; John 10:18).
    4. God is Holy, all three Persons are holy (Is 6:3); God is spirit, all three Persons are spirit (Jn 4:24); but one is called the Holy Spirit; the name is relational, not of nature.
    5. God has seven Spirits (Rev 3:1; 4:5; 5:6). Why? For the seven churches in context.
    6. Do not think God has only seven candlesticks or stars (Rev 1:20), or we are plumb out of blessings and hope. Right?
    7. The Bible reveals the Trinity to us in words descriptive of redemption … Father (of Jesus and us) … Word (declarer and revealer of God and truth) … the Holy Spirit (the internal, invisible, hidden

operator of holiness and power).

D. There is only one God. Period. There can only be one totally Supreme Being as God.
   1. The scriptures declare it very clearly (Deut 6:4; Isaiah 43:10; 44:6,8; I Cor 12:4-6).
   2. God is eternal in both directions without end (Deut 33:27; Psalm 90:2; Isaiah 57:15).
   3. For much material in great detail about His attributes as God Jehovah, see … Knowing God.

E. Our God is self-existent, self-subsistent, infinitely, eternally independent (Ex 3:14).
   1. Before this revelation, I AM THAT I AM, He was Almighty God (Exodus 6:3).
   2. Our God's special name is Jehovah, and He infinitely transcends all other gods.
   3. His special name of Jehovah is His memorial to all generations (Exodus 3:15).
   4. Love every occurrence of Jehovah or its derivatives (Psalm 68:4; Rev 19:1,3,4,6).
   5. For much more about God's name Jehovah and Jesus derived from it … A Name Above Every Name.

F. Yet, the Bible also indicates and declares a plurality in the Godhead of Jehovah.
   1. Note God created man based on plural and singular pronouns (Gen 1:26-27).
   2. They are the Highest, the Word, and the Spirit (Luke 1:32; John 1:1; Is 48:16).
   3. They are also Father, Son, Holy Ghost (Matt 3:16-17; 28:19-20; II Cor 13:14).
   4. They are also Spirit, Lord, and God operating in the church (Ephesians 4:4-6).
   5. Or they can be the Ancient of Days and the Son of Man of Daniel (Daniel 7:13).
   6. All three participated in different ways at our Lord's baptism (Matthew 3:16-17).

G. The Bible trinity is far superior to the speculative trinities of any other origin.
   1. The Nicene Creed (RCC) and its adoring followers hold to a heretical trinity.
   2. The Bible has all three Persons without any distinction at all in their nature.
   3. The Bible knows nothing of "God of God" and similar human speculations.
   4. The Bible does not know a begotten god, turning the trinity into paganism.
   5. Rome, John Calvin, and others slander us for denying their manmade trinity.
   6. They proudly say we must use Origen's, not God's, words to be orthodox.

H. They are named for their given roles in creation or especially in our redemption.
   1. They did not need names for each other; they were part of the same nature.
   2. Their names are for us; their names do not alter their absolute equality of nature.
   3. God is not Father of the Word; the Word does not declare Him to the Spirit.
   4. Names are descriptive, Almighty God, Ancient of Days, King of kings, etc.
   5. What is God's name? It is Jehovah, I AM THAT I AM, for all three Persons.
   6. God is Father in creation of Adam (Lu 3:38) and angels (Job 1:6; 2:1; 38:7).
   7. God is Father of Jesus Christ (Lu 1:35; Ro 1:2) and us (Ro 8:15; Gal 4:4-6).
   8. God as Father in the O.T. is rare, usually of Israel or prophetic of Christ.
   9. God as Father of Jesus teaches incarnation at least and Father of us adoption!

8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

And there are three that bear witness in earth.

A. Embrace each of these three verses with their respective categories of certain evidence.

B. After three Persons of the Godhead being one in nature for truth, we have ordinances.
   1. There are three ordinances standing the test of time to confirm Jesus the Son of God.
   2. False religions have a Legion of ordinances that disappeared or were totally changed.

C. The present tense verb *are* is for the things they and we observe after our Lord ascended.

The Spirit.

A. How does the Spirit bear witness in earth? By inspired scriptures to declare gospel facts.
   1. Holy men of God wrote what the Spirit inspired for truth in writing (II Peter 1:21).
   2. It is this inspired record that Christ's preachers declare to believers (II Tim 3:16-17).
   3. Perilous times bring fables and entertainment, but they preach truth (II Tim 4:1-4).

B. How does the Spirit bear witness in earth? By gifts of the ministry for gospel preaching.

C. The great company of preachers sent truth through the world (Rom 10:18; I Tim 3:16).

And the water.

A. We identify with Jesus and accept the record God gave of Him at baptism (Rom 6:3-6).
   1. The eunuch's prerequisite – missing in modern Bibles – is the fact here (Acts 8:37).
   2. We are baptized in the name of Jesus; Paul rebaptized those of John (Acts 19:1-7).

B. This ancient rite has been kept up in earth for 2000 years, in spite of great opposition.

C. Baptism is answer of a good conscience to God for Jesus' life, death, life (I Peter 3:21).

D. We take effort and time, pain and trouble, to make sure Bible baptism is fully grasped.

And the blood.

A. The Lord's Supper shows common union in the Son's Person and work (I Cor 10:16).

B. The Passover symbolism was fulfilled by Jesus the Lamb shedding blood (I Cor 5:7-8).

C. This ancient rite has been kept up in earth for 2000 years, in spite of great opposition.

D. Communion is no light matter; it is the corporate event by which we confess our faith.
   1. The cup is to remember His shed blood – by Jesus the Lamb and Son of God.
   2. The cut is to remember the new covenant – by Jesus the Son of God and Testator.

And these three agree in one.

A. These three things – Spirit, baptism, and communion – agree Jesus is the Son of God.

B. What a testimony in His life, in heaven by divine Persons, in the church's ordinances.

C. Let us never lose sight of what we do and why we do it – preeminence of Jesus Christ.

Faith in Jesus Most Reasonable and Life – Verse 9-13

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

If we receive the witness of men.

A. We do receive the witness of men in matters that we have little way of proving as truth.

B. We accept human testimony for things we cannot prove e.g. Genghis Khan, Christopher Columbus, George Washington, court cases, astronomy, doctor's findings, and so forth.

C. Yet, the axiom of scripture is certain, *Let God be true, but every man a liar* (Rom 3:4).
   1. The heart is deceitful above all things, so men lie to you and you believe it (Jer 17:9).
   2. In any field of study, the number of ridiculous lies that have been believed is Legion.

D. We do receive the witness of men in matters we cannot prove, so we better believe God.

The witness of God is greater.

A. The witness, testimony, record God gave of His Son Jesus is far greater than any man.

B. God is a God of truth without proclivity or possibility of lying or changing (Deut 32:4).

C. There are numerous events and witnesses with a 2000-year history to confirm our faith.

D. He put it in writing, which makes it more sure than any human word (II Peter 1:16-21).

For this is the witness of God which he hath testified of his Son.

A. What is the witness? The nine-fold divine testimony in heaven and earth (I John 5:6-8).

B. What is the witness? It is confirmed by the Spirit inside us as follows (I Jn 3:24; 4:4,13).

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

He that believeth on the Son of God.

A. If you believe Jesus is the Son of God, you embrace His nine-fold witness (I Jn 5:6-8).

B. If you believe Jesus is the Son of God, it is by the Spirit in you (I John 3:24; 4:4,13).

C. By the initiating work of faith in regeneration and then conversion, you embrace truth.

D. Do you believe the testimony God gave of His Son? If you do, then you will surely live a changed life, for the testimony of Jesus is the highly exalted Ruler of the universe.

Hath the witness in himself.

A. We believe and respond to God by the Holy Spirit in us (Romans 8:14-16; Gal 4:4-6).

B. John taught the same by the internal witness of the Holy Spirit (I Jn 3:23-24; 4:13; 5:10).

C. Remember, this has been a key argument of John against the seducers (I John 2:20-27).

D. Though initiated by the Holy Spirit, faith becomes your own confirmation of the truth.

He that believeth not God hath made him a liar.

A. But those that reject God's multiplied testimony of Jesus His Son makes Him a liar.
B. We believe the testimony of men, but they are far less credibility or evidence than God.
C. This acid test of salvation and character should always be remembered and emphasized.
    1. It is easy to talk about God, as sports figures and others do easily on a daily basis.
    2. But to talk of God's Son Jesus Christ is far different, proving the divine truth of it.

Because he believeth not the record that God gave of his Son.

A. What more could God have done? He gave you a nine-fold testimony of Jesus His Son.
B. With this powerful and persuasive record, an unbeliever rebelliously makes God a liar.
C. But the truth is rather, *Let God be true, but every man liar,* which is the truth (Rom 3:4).

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

And this is the record.

A. There is another record beyond Jesus of Nazareth being the Son of God – eternal life.
B. With overwhelming evidence by the Spirit through the apostles we know God's gift.
    1. What is the record? The gospel good news of salvation by His Son (II Tim 1:7-12)
    2. It is not enough that Jesus of Nazareth is God's Son. What did the Son come to do?
    3. The record is not just that God saved elect sinners, but that He did it by Jesus Christ.

That God hath given to us eternal life.

A. Eternal life is God's gift from election through legal justification and vital regeneration.
    1. This verse clearly puts the focus on God's role in giving eternal life through Christ.
    2. It was never an offer of eternal life, but rather a gift to rebels (Jn 10:26-29; 17:1-3).
    3. Paul made the gift gloriously simple and profoundly powerful (Rom 6:23; 5:12-19).
    4. For greater detail about eternal life as a gift and not an offer … Eternal Life Is a Gift, Seven Proofs of Unconditional Salvation, Five Phases of Salvation: When Were You Saved?, Two Adams.
B. We are given eternal life by God's sovereign choice for union with Christ (I Jn 4:9-10).
C. God's choice for us was made from eternity, putting us in Him (Eph 1:3-6; I Cor 1:30).
D. Jesus died and rose again for those God gave Him, not for all (John 6:37-39; 10:26-29).
E. Then dead in trespasses in sins, He regenerates us by the Spirit (John 1:13; 3:8; 5:24).

And this life is in his Son.

A. Can you see the two-part, powerful lesson here? Jesus is His Son and also your Savior.

B. God has testified and witnessed this record by His Spirit in scripture and also in you!
    1. Paul wanted to preach this same glorious gospel to believers in Rome (Rom 1:8-17).
    2. Paul also taught the internal witness of the Spirit in them (Rom 8:14-16; Gal 4:4-6).
    3. John taught the same by the internal witness of the Spirit (I Jn 3:23-24; 4:13; 5:10).

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

He that hath the Son hath life.

A. Eternal life is God's gift from election through legal justification and vital regeneration.
    1. The previous verse put the focus on God's role in giving eternal life through Christ.
    2. It was never an offer of eternal life, but rather a gift to rebels (Jn 10:26-29; 17:1-3).
    3. Paul made the gift gloriously simple, profoundly powerful (Romans 6:23; 5:12-19).
    4. For greater detail about eternal life as a gift and not an offer … Eternal Life Is a Gift, Seven Proofs of Unconditional Salvation, Five Phases of Salvation: When Were You Saved?, Two Adams.

B. How do we know we have God's gift of eternal life? By faith, love, obedience in Him.
    1. The emphasis right here and right now by the apostle is God's gift, not the evidence.
    2. The context before and after of faith for assurance is enough; here the focus is Christ.

And he that hath not the Son of God hath not life.

A. If God has not chosen a person in Christ or assigned Him to them, he is a lost reprobate.
B. What is the point? It is huge. Eternal life is God's gift based upon Jesus the Son of God.
C. Therefore, and only after understanding God's gift, do we bring up faith for assurance.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

These things have I written unto you that believe on the name of the Son of God.

A. This clear statement denies and rejects the common Arminian ignorance about scripture.
    1. From beginning of the epistle, John has addressed his audience as Jesus believers.
    2. To whom were the New Testament epistles written? Believers, never unbelievers.
    3. John did not write to get the lost eternal life or to get their names in the book of life.

B. The apostles wrote to elect believers for them to know their salvation and to obey Christ.
    1. Think about the epistles of the apostles, especially Paul's letters, to churches of elect.
    2. God is not the Father of all men; God does not love all men; Jesus did not die for all.

C. To take facts or promises made to elect believers and offer them universally is not right.
    1. For example, this epistle has grand and great statements of God's love and our adoption (I Jn 3:1;

4:9-10), but neither was ever offered in all of Acts by the apostles.

2. Paul worked for the elect's sakes that he might benefit them practically (II Tim 2:10).
3. Paul prayed against men without faith to find others (II Thess 3:1-2; Acts 17:1-3).

That ye may know that ye have eternal life.

A. Since the first clause of the verse is to believers, he did not offer eternal life to them.
B. The first clause of the verse is to believers; he confirmed they already had eternal life.
C. As John wrote plainly, faith is not the means but rather the evidence (I Jn 4:15; 5:1,20).

And that ye may believe on the name of the Son of God.

1. Greater faith is key, for eternal life is not just a decision, but a life of faith (Jn 8:31-32).
2. For assurance of eternal life, he pressed for more faith and love (I Jn 3:18-19; 4:15-17).
3. For this apostolic goal, we can help each other to greater faith (Heb 3:12-13; 10:23-25).

Confidence in Prayer to God Reasonable – Verse 14-15

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

And this is the confidence that we have in him.

A. The gift of eternal life, of which we may be assured, is far more than just justification.
    1. If He has adopted us, He will most certainly hear our prayers and answer (Rom 8:32).
    2. We praise and thank God for our legal standing in Christ, but there is so much more.
    3. Every reader has already read chapter 3, with adoption as the sons of God identified.
    4. With God as our Father, and He and His Son and His Spirit in us, They are with us.
    5. If God as God sent His Son to die for us, then we should by all means pray to Him.
B. Our apostle here did not explain why we have confidence but that we should have such.
    1. The definition or explanation of the confidence in prayer is knowledge He hears us.
    2. Therefore, the confidence is assumed by knowledge of God as a prayer-hearing One.
    3. The apostolic gospel, which they had heard before this epistle, included confidence in prayer (Matt 7:7-11; 21:22; John 14:13; 15:7; 16:24; James 1:5-6; 4:2-3; 5:16).
C. Compared to other gods and even the imagination, our God inspires great confidence.
    1. Jesus' sonship, proven in the preceding verses like nowhere else, is for confidence.
    2. It is John that recorded our Lord's exhortation to pray in His name (John 16:23-27).
    3. Never underestimate or lightly treat closing with the name of Jesus the Son of God.
    4. You might as well start the same way, for it is the golden key to open Jehovah's ear.
D. For the ultimate confidence and excitement in prayer, see 14 power points … Confidence & Excitement in Prayer, Confidence in Prayer.

E. There are three witnesses – Bible events, others' testimonies, your experience … Reversal of Fortune.

That if we ask any thing according to his will, he heareth us.

A. The will of God in prayer is not to discourage or intimidate us at all, so do not think so.
B. You never want anything but the will of God in prayer, for His will greatly excels yours.
C. In case this clause discourages you, the Spirit used *whatsoever we ask* in the next verse.
D. He has taken care of executing His secret will by several safeguards for our confidence.
    1. Your prayer will not alter His secret will though prayer is included in His secret will.
    2. The Bible conveys the revealed will of God, which easily helps you pray His will.
    3. The Spirit prays for us not only with groanings but also God's will (Rom 8:26-27).
    4. We should easily and gladly submit all to His will, including our lives (Jas 4:13-15).
E. Some say prayer has no purpose or value, if God has determined all things that happen.
    1. Prayer does change things, but only from our perspective (Is 38:1-5; Jonah 3:1-10).
    2. No one should think prayer informs God, for He already knows our needs (Matt 6:8).
    3. David and Jesus prayed for things God already purposed (II Sam 7:27-29; John 17).
    4. Prayer coordinates with God's dominion by our submission to His will (Luke 22:42).
    5. When we ask according to His will, we will receive petitions (I Jn 5:14; James 4:3).
    6. God determines and rules means and end, including prayer (Deut 29:29; Heb 11:6).
    7. Saints pray as though everything depends on God and work as if it depends on them, to the reasonable extent of diligent effort without taking too much on (Ps 127:1-2).
    8. We beg God even for our hearts – we do not quit for "what shall be will be," or, "that is just the way I am" (Ps 27:14; 73:26; 80:3,7,19; 85:6; 86:11; 119:32,36,88,107; 138:3; 139:23-24; 141:4; 143:11; Isaiah 40:29-31; 63:17; Jeremiah 31:18-19).

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

And if we know that he hear us.

A. Continuing from confidence that God hears us, we can be confident that He will answer.
B. Why would He hear us? Because we ask for things according to His will for our lives.
C. Why would He hear us? Because other than His will in our lives, we may ask anything.
D. Ours is a prayer-hearing God, but that is the least of 14 prayer-exalting facts … Confidence & Excitement in Prayer, Confidence in Prayer.

Whatsoever we ask.

A. In the previous verse, John by the Spirit described our prayer requests as for *any thing*.
B. An encouraging prayer fact to remember with our God and Father is to ask for anything.
C. *Whatsoever* is another way of saying *anything*, used of prayer elsewhere (Matthew 18:19; 21:22; Mark

11:23-24; Luke 11:8-10; John 14:13; 15:7,11; 16:23; I John 3:22).

We know that we have the petitions that we desired of him.

A. If God hears our prayers, then only lack of ability or affection could hinder His answers.
   1. But He has unlimited, omnipotent power to do anything (Gen 18:14; Jer 32:17,27).
   2. But He has everlasting love that sacrificed His own Son (Romans 8:28,32,34; 5:10).

B. Never forget that answers to prayer require your righteous life (I John 3:22; James 5:16).

C. Ours is a prayer-answering God, though minor of 14 prayer-exalting facts … Confidence & Excitement in Prayer, Confidence in Prayer.

D. There are three witnesses – Bible events, others' testimonies, your experience … Reversal of Fortune.

The Sin Unto Death Not to Be Prayed For – Verse 16-17

Note: All unrighteousness is sin and deserves various deaths for sure, but there are final, fatal sins.

Hate sin! Hate all sin! Hate any sin! Hate the sins the world and today's Christians accept as okay.

God is never mocked. Never play with Him. He will judge. His gospel is an incredible privilege.

Even Christians do not know the true God of the Bible, for they have never heard Him preached.

He hates sin and sinners. He prescribed slapping the wrist to unpardonable eternal damnation.

He does not allow prayer for some, will not listen to great intercessors, and is committed to wrath.

Be sure your sin will find you out. No association will protect you from Him (Prov 11:21; 16:5).

Yet, let us always seek the intent of any passage, which is not fear but rather confidence in prayer.

Do you have a great love for souls that prays (and works) based on this passage and others like it?

16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

If any man see his brother sin a sin.

A. Based on the confidence in prayer of the previous verses, here is a particular example.
   1. Consider, exhort, reprove, warn, pray for brethren (I Thes 5:14; Heb 10:24; Ep 6:18).
   2. All unrighteousness is sin; and it should cause conviction and compassion for souls.
   3. But many Christians and church members choose to despise, criticize, whisper, etc.

B. What follows should not reduce praying for souls as much as increase it by the reminder.
   1. The sin unto death is a very limited and minor occurrence compared to most brothers.
   2. John had to make mention of it due to departing apostates, but the general rule stands.

C. We must earnestly strive daily for ourselves and our brethren to keep back from sinning.
   1. The Christian life is a metaphorical race requiring us to get rid of sin (Heb 12:1-2).

2. The previous verse exhorted to use power of prayer for brothers sinning (I Jn 3:16).
3. Jude taught different approaches to save different kinds of sinners (Jude 1:22-23).
4. When brethren backslide or compromise with sin, some deserve compassion for their gentle nature, minor involvement, vulnerability, weakness, general character, etc.
5. We believe in soul winning, but only the Bible kind (Prov 11:30; James 5:19-20).
6. We are to save brethren from errors, faults, and sin to godliness and righteousness (Gal 6:1-2; Rom 15:1-2; I Thess 5:14; Heb 3:12-13; 10:24-25; etc.).
7. We reject the idea we are able or assigned to get sinners' names in the book of life; there is no assignment, doctrine, or emphasis establishing such in Paul's epistles.
8. It is a full-time ministry to do the things we are assigned as husbands, fathers, sons, nephews, neighbors, servants, masters, citizens, church members, etc., etc.
9. You are your brother's keeper, and any dislike or neglect makes you like evil Cain.

D. Of course, if we were Arminians, we could exalt John 3:16 and ignore all righteousness.
1. Since God loves you and has a wonderful plan for your life, any sinning is irrelevant.
2. They say calling on the name of the Lord is a guarantee (Rom 10:13; Matt 7:21-23).
3. For a broad Biblical view of salvation, see the sermon, Salvation By Works … here.
4. For a sober warning against Christian freedom, They Promise Them Liberty … here.

E. All church members – any man – see his brother sin, he should be concerned and active.
1. Brothers help one another by prayer and conversion (Galatians 6:1-2; Jas 5:16-20).
2. See the Expositional Sermons of James for details of the above five verses … here.
3. We are our Brothers' Keepers, no matter what the spirit of Cain may suggest … here.
4. Solomon taught Christians should aspire to be trees of life and soul winners … here.

Which is not unto death.

A. Obviously there must be sin unto death, which comes later in this verse, but is not here.
B. Compare how our Lord addressed the sickness of Lazarus as not unto death (John 11:4).
C. What follows should not reduce praying for souls as much as increase it by the reminder.
D. There is no purgatory here – the final phase of eternal heaven and hell is not the lesson.
E. God has forgiven and promises forgiveness for all sins but two kinds that He excepted.
1. God is merciful (Isaiah 1:18; 55:11; Ezek 33:11; I Tim 1:13-15; I John 1:9; 2:1-2).
2. Example – David's aggravated crimes of adultery and murder (II Sam 11:27; 12:13), some of the worst we can think, we arrested by Nathan the prophet with God's favor.
3. Example – Manasseh's sins were worst and cost Judah (Jer 15:4; II Chr 33:11-13).
4. Example – Peter denied Jesus three times with cursing and oaths (John 21:15-19).
5. Example – Saul of Tarsus blasphemed and killed Christians (I Timothy 1:13-15).

F. There is more than one death in the Bible, and getting started with possibilities helps.
1. Spiritual death – occurred to Adam and Eve at their sin, and regeneration cures it.

2. Physical death – occurred to Adam 930 years later, and pray can alter it, as Hezekiah.
3. Eternal death – is the result of God's decrees; how would we know to pray or not?
4. Legal death – is the result of any sin, and it results in eternal death (Romans 6:23).
5. Fellowship death – is interruption of communion with God (Luke 15:24; I Tim 5:6).
6. None of these, by God's secret will or cured by prayer or not by a sin that we can observe, can be the fatal impossibility, so we must look further to exceptional sins.
7. There was a fatal "death" worse than dying under Moses law (Hebrews 10:28-29).

G. The death under consideration here must be different, for death to fellowship is true of any sin, and prayer and soul winning can save from that death and restore the person.
1. The slightest known and unconfessed sin interrupts fellowship with God (Ps 66:18).
2. But there is duty and hope for prayer and restoration for such (Gal 6:1; Jas 5:19-20).
3. However, there is no such hope for a sin unto death, and prayer should not be wasted.

H. <u>What is the sin unto death?</u> Men have struggled here with all kinds of different ideas.
1. Some … by Moses' law, a sin requiring the death penalty in Israel, which were many.
2. Some … mortal sins versus venial sins of the RCC with forgiveness after purgatory.
3. Some … death required by civil law precluding prayer, unless possible commutation.
4. Some … a grievous sin punished by physical death by God, as a prophet and Corinth.
5. Some … the sin against the Holy Ghost (Matt 12:31-32; Mark 3:28-30; Luke 12:10).
6. Some … sins before or after baptism (perfectionism, which John already ruled out).
7. Some … any sin that would result in excommunication under either divine testament.
8. Some … a sin that brought a fatal disease on a person, such as the dying Corinthians.
9. All these may be ruled out rather easily, but which does not resolve it with an answer.

I. <u>What is the sin unto death?</u> Here are ten of the best known conservative commentators.
1. Barnes = blasphemy against the Holy Ghost and gave his reasons for concluding it.
2. Calvin = apostasy without fear of God (including blasphemy of the Holy Ghost).
3. Clarke = not against the Holy Ghost, but rather Moses's death, civil death, apostasy.
4. Darby = physical death; any sin may become a sin unto death by egregious factors.
5. Geneva = sin against the Holy Spirit is universal and willful turning from the gospel.
6. Gill = sin against Holy Ghost by those converted to truth of gospel (Heb 10:26-29).
7. JFB = sin against Holy Ghost (Mark 3:29), but others also for mercy more than God.
8. Henry = blasphemy of the Holy Ghost or total apostasy from the gospel (Heb 10:27).
9. Poole = apostasy from "specious profession" to heresy and stays obstinate therein.
10. Trapp = unpardonable sin against Holy Ghost, though referencing Paul (Heb 10:29).

J. <u>What is the sin unto death?</u> It is beyond blasphemy against the Holy Ghost for reasons.
1. Here is the gospel record of that sin (Matthew 12:31-32; Mark 3:28-30; Luke 12:10).
2. The unpardonable sin – blasphemy against the Holy Ghost – was Jews seeing Jesus perform

miracles and intentionally, maliciously saying He did so by a devil in Him, which is to be specifically identified by Mark's account of the event (Mark 3:30).

3. It would not be forgiven, neither here or the next world, bringing eternal damnation; it never had forgiveness, worse than all sins and even blasphemy against Himself.
4. This was far beyond some flippant use of words as a fool in ignorant mocking; it is hard to imagine Saul of Tarsus was not guilty of this blasphemy, but he never saw.
5. Since Jesus ascended to heaven decades before, it was impossible for these brethren to see Jesus perform a miracle and ascribe the power to a devil in the Son of God.
6. Those that hold it to be this sin admit it difficult to define exactly what and how a person commits it today and how to identify such in order to avoid prayer for them.
7. Jesus did not use "death" for that sin; John did not say no forgiveness in those words.
8. Rarity makes it questionable and suspect, though there is no reason to absolutely exclude it from what follows of another sin marked with other fatal consequences.
9. Believers hear the wrong spirit when they fear blaspheming against the Holy Ghost, for they likely cannot commit it as the Jews did, and it requires incredible blasphemy.

K. <u>What is the sin unto death?</u> By context near and far there is another sin counted as fatal.

1. The sin must be clearly identifiable, or the mention would be confusing or worthless; the sin must match the context of this epistle, with its departing antichrist seducers; John did not specify the Holy Ghost in Jesus or Jewish blasphemy against the Spirit; but he did describe and warn about antichrist heretics leaving them by another spirit.
2. Paul identified a sin without remedy by God's cursing judgment on Jews backsliding to Moses' religion after faith in Jesus Christ (Heb 2:1-4; 6:4-6; 10:26-31; 12:25-29).
3. They were like the generation in the wilderness God swore against, forbidding to enter Canaan, which could happen with the gospel (Num 13-14; Ps 95; Heb 3-4).
4. We know from two angles John wrote Jews (Gal 2:9; I John 2:2); that he wrote Paul's seven churches of Asia in Revelation is like Peter's exception for them (I Peter 1:1).
5. This epistle and next warn of antichrist (only Bible uses) seducers leaving apostolic churches for heresies against Jesus (I Jn 2:18-19,22-26; 3:23-24; 4:1-3; II Jn 1:7-11), with John warning the elect lady to not even wish them Godspeed (II John 1:9-11).
6. Therefore, we see the Holy Spirit included apostasy against Christ by true believers or false believers as a mark easily identified of a fatal sin (unto death), though not necessitating eternal damnation for any elect involved, that should not be prayed for.
7. This fatal judgment for apostasy is consistent with God's character, conduct, and will in both testaments (II Chr 36:16; Pr 29:1; Acts 13:46; I Cor 9:27; Rev 2:20-23).
8. It is worse to backslide or de-convert than to never convert, for you sin against God's undeserved great blessings (II Pet 2:20-22; Luke 12:47-48; Heb 10:38-39).
9. The sin unto death for Jews was returning to temple worship after following Christ, and Gentiles see similar sinning when professors blaspheme or mock God or Christ.

He shall ask.

A. The praying brother will ask God for mercy to forgive and preserve the sinning brother, for he had not sinned by such severe apostasy that would leave him under God's wrath.
   1. The main point of this lesson is to pray for sinners (most of this verse; the next verse), rather than excuses or reasons not to pray for sinners. Grasp the Spirit's intention.
   2. It is confusion about sin unto death and no prayer for it that grabs too much attention in this verse and likely hinders its reading, its study, and its application in one's life.

B. Prayer for souls was illustrated and taught by Paul (Rom 9:1-5; 10:1-5; Ephesians 6:18).

C. What a privilege to use the throne of grace to intercede for another soul for God's grace.

And he shall give him life for them that sin not unto death.

A. The pronouns – he, him, them – God gives the one praying life for him without fatal sin.
   1. This is intercessory prayer – for you are praying as an intercessor to God for another.
   2. What great encouragement to pray and labor for souls as Paul (Rom 10:1-5; 9:1-5)!

B. The life here must be the restored fellowship life of the sinner in James (Jas 5:19-20); because this is for sins not carrying the fatal and permanent judgment of God of death.

C. There are many examples in the Bible of one man helping another back from sinning.
   1. Abraham prayed early for Abimelech and saved him from judgment (Gen 20:7,17).
   2. Moses was the intercessor for Israel and saved them often (Ex 32:10-14; Ps 106:23).
   3. Nathan helped save David from the death David had called for (II Sam 12:5-7,13).
   4. Elihu helped save Job (Job 33:19-28) and then Job helped his friends (Job 42:7-9).
   5. Hezekiah prayed for uncleansed participants in his big Passover (II Chr 30:18-20).
   6. Manasseh sinned terribly, but God had mercy and restored him (II Chron 30:11-13).
   7. Amos interceded for Israel to God to repent of His judgment on them (Amos 7:1-3).
   8. Elders in the early apostolic church could anoint with oil to heal (James 5:14-15).

There is a sin unto death.

A. What is the sin unto death? Men have struggled here with all kinds of different ideas.
   1. Some … by Moses' law, a sin requiring the death penalty in Israel, which were many.
   2. Some … mortal sins versus venial sins of the RCC with forgiveness after purgatory.
   3. Some … death required by civil law precluding prayer, unless possible commutation.
   4. Some … a grievous sin punished by physical death by God, as a prophet and Corinth.
   5. Some … the sin against the Holy Ghost (Matt 12:31-32; Mark 3:28-30; Luke 12:10).
   6. Some … sins before or after baptism (perfectionism, which John already ruled out).
   7. Some … any sin that would result in excommunication under either divine testament.
   8. Some … a sin that brought a fatal disease on a person, such as the dying Corinthians.
   9. All these may be ruled out rather easily, but which does not resolve it with an answer.

B. What is the sin unto death? Here are ten of the best known conservative commentators.
   1. Barnes = blasphemy against the Holy Ghost and gave his reasons for concluding it.
   2. Calvin = apostasy without fear of God (including blasphemy of the Holy Ghost).
   3. Clarke = not against the Holy Ghost, but rather Moses's death, civil death, apostasy.
   4. Darby = physical death; any sin may become a sin unto death by egregious factors.
   5. Geneva = sin against the Holy Spirit is universal and willful turning from the gospel.
   6. Gill = sin against Holy Ghost by those converted to truth of gospel (Heb 10:26-29).
   7. JFB = sin against Holy Ghost (Mark 3:29), but others also for mercy more than God.
   8. Henry = blasphemy of the Holy Ghost or total apostasy from the gospel (Heb 10:27).
   9. Poole = apostasy from "specious profession" to heresy and stays obstinate therein.
   10. Trapp = unpardonable sin against Holy Ghost, though referencing Paul (Heb 10:29).

C. What is the sin unto death? It is beyond blasphemy against the Holy Ghost for reasons.
   1. Here is the gospel record of that sin (Matthew 12:31-32; Mark 3:28-30; Luke 12:10).
   2. The unpardonable sin – blasphemy against the Holy Ghost – was Jews seeing Jesus perform miracles and intentionally, maliciously saying He did so by a devil in Him, which is to be specifically identified by Mark's account of the event (Mark 3:30).
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9. The sin unto death for Jews was returning to temple worship after following Christ, and Gentiles see similar sinning when professors blaspheme or mock God or Christ.

I do not say that he shall pray for it.

A. If or when severe backsliding and apostasy occurs against the gospel of Jesus Christ that was once professed as described or compared above, it does not deserve prayer.
B. Why pray for every soul no matter what, as if there is no God of judgment for great sin.
C. Consider the Bible examples of God, Jesus, or holy men ending their praying for men.
    1. Moses did not pray for the rebel nation after it rejected Canaan (Numbers 14:39-45).
    2. God even stopped Moses from praying for himself to get into Canaan (Deut 3:26).
    3. Saul was a castaway for profane conduct, so God ignored Samuel's prayers, though one of His great intercessors, and told him to forget about him (I Sam 15:35; 16:1).
    4. God did not want prayer for Judah, so He told prophets to not (Jer 11:14; 14:11-12).
    5. The Jews were so obstinate and wicked that it was too late (Jer 15:1; Ezekiel 14:14).
    6. Did Jesus pray for all? What of Jews He only condemned, mocked, and ridiculed?
    7. Did Paul pray for all? He prayed against faithless men (II Thess 3:1-2; II Tim 4:14).
    8. Esau sought repentance carefully with tears and was not heard (Hebrews 12:16-17).
D. Can God save an elect we should not pray for? He does the impossible (Matt 19:23-26)
    1. What if I do not pray for someone I should pray for? I will pray for everyone. Wrong.
    2. What if I pray for someone I should not? God knows your ignorance, so please relax.
    3. Does not, "Pray until the baby dies," include enemies of the gospel? No, and why?
    4. Why or how would any presume to be more merciful than God, who owns it all.

17 All unrighteousness is sin: and there is a sin not unto death.

All unrighteousness is sin.

A. Sin is the transgression of the law, which John had defined previously (I John 3:4-10)
    1. Be not hopeless or foolishly fearful; sinless perfection is a lie (I John 1:8,10; 2:1).
    2. Though we sin, we may and must humbly and immediately confess sin (I John 1:9).

B. Righteousness is what is right as defined by God; any violation is transgression and sin.

C. Righteousness is the character of God and those born of God (I Jn 2:29; 3:7; Heb 1:9).

D. We must earnestly strive daily for ourselves and our brethren to keep back from sinning.
    1. The Christian life is a metaphorical race requiring us to get rid of sin (Heb 12:1-2).
    2. The previous verse exhorted to use power of prayer for brothers sinning (I Jn 3:16).
    3. Jude taught different approaches to save different kinds of sinners (Jude 1:22-23).
    4. When brethren backslide or compromise with sin, some deserve compassion for their gentle nature, minor involvement, vulnerability, weakness, general character, etc.
    5. We believe in soul winning, but only the Bible kind (Prov 11:30; James 5:19-20).
    6. We are to save brethren from errors, faults, and sin to godliness and righteousness (Gal 6:1-2; Rom 15:1-2; I Thess 5:14; Heb 3:12-13; 10:24-25; etc.).
    7. We reject the idea we are able or assigned to get sinners' names in the book of life; there is no assignment, doctrine, or emphasis establishing such in Paul's epistles.
    8. It is a full-time ministry to do the things we are assigned as husbands, fathers, sons, nephews, neighbors, servants, masters, citizens, church members, etc., etc.
    9. You are your brother's keeper, and any dislike or neglect makes you like evil Cain.

E. Of course, if we were Arminians, we could exalt John 3:16 and ignore all righteousness.
    1. Since God loves you and has a wonderful plan for your life, any sinning is irrelevant.
    2. They say calling on the name of the Lord is a guarantee (Rom 10:13; Matt 7:21-23).
    3. For a broad Biblical view of salvation, see the sermon, Salvation By Works … here.
    4. For a sober warning against Christian freedom, They Promise Them Liberty … here.

And there is a sin not unto death.

A. Rather than focus on a sin not to be prayed for, the emphasis is on those needing prayer.
    1. Recall the start of this lesson about seeing a brother sin not unto death (I John 5:16).
    2. Though John reminded us of the sobriety of serving God, we can pray for each other.
    3. David and Manasseh's terrible sins were not unto death, and both were recovered.

B. Singular sin here is either a collective noun and/or to match the singular of verse 16a.

C. The sin unto death is rare – a brother fully apostatizing and turning against Jesus Christ.
    1. Paul's Hebrews has irremediable warnings (Heb 2:1-4; 6:4-6; 10:26-31; 12:25-29).
    2. John had described devil-possessed heretics going out from them (I John 2:18-19).

Note: Here we have privileges and responsibilities of true Christians summarized clearly for us.

Here are two final lessons from the apostle of two broad responsibilities Christians should keep.

See the four uses of the verb know of foundational truth of our religion to remember and live by.

You invest much effort, expense, and time to learn stuff and gain knowledge, but these are greater.

Godly Conduct Is Contrary to the World – Verse 18-19

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

We know that whosoever is born of God sinneth not.

A. He had just finished a lesson about sins, so he reminded them God's elect do not sin.
   1. If we see a brother sin a sin not unto death, we can pray for their recovery (I Jn 5:16).
   2. Sins not unto death are rather common, for all unrighteousness is sin (I John 5:17).
   3. The born again child of God has strength against the sin unto death and other sins.

B. Here is true doctrine you should know – an axiom, mandate, or rule of heaven for you.
   1. First, we should know it because John had detailed it already (I Jn 3:4-10; 2:3-6,29).
   2. Observe carefully that a previous verse's first clause is nearly identical (I John 3:9).
   3. Second, we should know it because it was the law of the apostles (Rom 6:1-23; 8:1).
   4. To forget this fundamental fact and duty is to desert the apostolic Christian religion.
   5. The proof of being born again in this epistle is faith, righteousness, brotherly love.

C. An important question must be asked, Are you born of God? Can you prove it? Beware.
   1. Jesus confronted Nicodemus with its great necessity to enter heaven (John 3:3,5,7).
   2. This same writer, John, wrote that it is exclusively the work of God (John 1:13; 3:8).
   3. It is not by a decision of your flesh to get saved; it is not by baptism or membership.
   4. The presence and power of wind is known by its effect, so being born again (Jn 3:8).
   5. Are you pure by belief of the truth and loving brethren passionately (I Pet 1:22-23)?
   6. Are you a born again creature ruling your righteous speech and wrath (Jas 1:18-20)?
   7. Rather than use Cornelius for doctrine, compare your life to his (Acts 10:1-4,34-35).
   8. Rather than use quickening for monergistic regeneration, try good works (Eph 2:10)?
   9. For much more about the Bible doctrine, The Truth About Being Born Again … Born Again Truth.

D. Being born again, regeneration, is something that happens to you, not a thing you do.
   1. How much conscious participation did you have in your first birth? Absolutely none.
   2. When did you first begin making conscious choices in your existence? Two? Three?
   3. When did you first realize with reflection that you had existence? Five? Ten? More?
   4. Neither did you have any conscious participation in being born again. None at all.
   5. But you began making conscious choices that were different from previous choices.
   6. Then you began reflection on your relationship with God and desire to please Him.
   7. These are the two ways you first gain natural existence and then spiritual existence.

8. With this new nature and your enlightened conscience by scripture, you choose God.
9. You are able to resist sin by God working in you to will and do of His good pleasure.

E. John repeated his argument against sin by Christians to rather absolute condemnation.
1. The sound of the words is sinless perfection by true Christians, but it is not the sense.
2. The sound of the words is sinning proves reprobation and no relationship to Christ.
3. The sound of the words is severe and strict, just as it should be for adopted children.
4. Only keeping yourself and avoiding sin in your life has the evidence of eternal life.
5. Embrace the Spirit's use of absolute terms with a relative sense to get your attention.
6. If the Spirit chose to present it as most preachers do, there would hardly be a lesson.
7. A bold line must be drawn to condemn and discourage any believers allowing sin.

F. The meaning of absolute terms here and in similar verses is a lifestyle of habitual sin.
1. Recall our two-step approach to Bible study to rule out the impossible (II Pet 1:20).
2. It cannot mean what it sounds like – that real Christians never sin – for they do sin, even in this epistle (I John 1:8-10; 2:1; I Kgs 8:46; Rom 7:7-25; II Pet 1:9; 2:20-22).
3. It must mean continuing in sin without remorse, repentance, renewal, reformation.
4. It must mean such preponderance of character and conduct to affirm or deny Christ.
5. It must mean following righteousness or sin, not single events (III Jn 1:11; I Jn 3:7).
6. Sinning is not our way of life; when we sin, we confess it quickly (I John 1:9; 2:1).
7. For more about interpreting absolute and relative statements in the Bible … Rule 7: Absolute & Relative.
8. The evidence of eternal life is striving toward righteousness and avoiding the sinful and unrepentant lifestyle of the wicked, without desire for holiness or hatred of sin.

But he that is begotten of God keepeth himself.

A. The reason a born again person does not sin is because he keeps himself from sinning.
1. John had described this power as having the seed of the new man within (I John 3:9).
2. He had praised young men for strength by the word of God in them (I Jn 2:13-14).

B. How does a born again person keep himself from sinning to have proof of eternal life?
1. He uses the whole armor of God as Paul detailed against the devil (Eph 6:10-18).
2. He avails himself of brothers that will warn him and pray for him (I Thess 5:14).
3. He resists the devil, who will flee for his evidence of attachment to Christ (Jas 4:4).
4. He does not love the world but rather hates it, so ordinarily influences do not work.
5. He guards his inputs to feed the new man rather than the old man by his vigilance.
6. He does not pitch his tent toward Sodom; he has no interest in earthly compromise.
7. He keeps his heart with all diligence – anger, bitterness, grudges, hatred (Pr 4:23).
8. He knows the word of God and answers every temptation by faith (Matthew 4:1-11).

9. He examines himself regularly against the standard of God's word (Ps 139:23-24).

And that wicked one toucheth him not.

A. The wicked one is Satan, the devil, the old serpent (Matt 13:19,38; I Jn 2:13-14; 3:12).

B. The terminology of touching him not does not mean the devil cannot still tempt you.
   1. Paul by the Spirit used touching a woman to intend far more than a touch (I Cor 7:1).
   2. Bible usage intends much more than a touch (Luke 18:15; John 20:17; Heb 11:28).
   3. It means that the devil can do him no real harm by forcing him into sin like before.
   4. We use precisely the same language – he can't touch me – meaning I can defeat him.
   5. The real issue is letting Satan devour you by giving in to his temptations (I Pet 5:8).
   6. You must pray for yourself and others and hope Jesus also prays (Luke 22:31-32).

C. Satan is a defeated enemy and foe by the work and position of Jesus Christ our Lord.
   1. He could falsely accuse Job to God of false motives, but no more (Revelation 12:10).
   2. Jesus fully paid for our sins, so there are no sins to charge against us (Romans 8:33).
   3. The apostles cast out devils as easily as Jesus by His power (Acts 13:8-12; 16:18).

D. Here on earth our position as the sons of God is well known by all devils (Acts 9:15).
   1. If they see we are committed by resisting them, they flee to easier victims (Jas 4:4).
   2. The martyrs overcame Satan by the blood of the Lamb and gospel faith (Rev 12:11).

E. The born again child of God can resist the devil like Jesus did until Satan runs away.
   1. The devil casts fiery darts at the believer, but he has armor and actions to repel him.
   2. He cannot be touched in an overcoming way like the devil easily controls reprobates.
   3. Even when living in Sodom, the born again Lot was vexed daily by their perversity.
   4. A true Christian has the Spirit in Him greater than the spirit in the world (I John 4:4).

F. The sins you should hate and avoid the most are your pet sins, not others' (Heb 12:1).

19 And we know that we are of God, and the whole world lieth in wickedness.

And we know that we are of God.

A. Here is something else you should know – two facts in a row to be known by Christians.
   1. First, know and remember that real Christians keep themselves from sin and Satan.
   2. Second, God has made us totally different from the world by causing us to hate sin.
   3. What they love and pursue, we hate and avoid. What they hate and avoid, we pursue.
   4. To be blameless and harmless sons in a crooked and perverse nation (Phil 2:14-16).

B. We are of God in many ways, but the context emphasizes being born of God (I Jn 5:18).
   1. By being born of God (previous verse), we have His nature to resist this world's god.
   2. By being born of God (thus hating sin), we will think, speak, and act totally different.

3. Of course, we are also of God by election, justification, conversion, sanctification.
4. We are of God by choosing to believe Him, love Him, obey Him, and be like Him.
5. We are of God by loving the word of God, which is His mind and will in all things.

C. It is a transcendent privilege to be chosen out of the world as God's against the world.
1. Do you know you are of God as in this text? Does it excite you? Does it control you?
2. One day we woke up and found out we were the children of God in His great drama.
3. We find out God chose to adopt us in the most intentional and costly act of all time.
4. We learned the world hates Him, killed His Son, follows His enemy, and loves sin.
5. Our Father is the Creator. Our Brother is Lord of all. We know and own all things.
6. Not only are the privileges incredibly fabulous, but they bring serious responsibility.
7. He wants us to come out from among them to be wholly His (II Cor 6:14-18; 7:1).
8. As John wrote earlier, we are to hate this world and all its things (I John 2:15-17).
9. This world is His enemy, and we cannot be His friend while flirting with it (Jas 4:4).

D. We must be God's in relationships, by choosing those that are His and loving them.
1. For this goal, churches assemble to encourage each other to loyalty (Heb 10:23-25).
2. For this goal, we avoid worldlings lest evil communications corrupt (I Cor 15:33).

E. We must be God's in character and conduct, measuring ourselves only by the Bible.

And the whole world lieth in wickedness.

A. Wickedness in Eden by the devil's subtle lies corrupted the universe and our own race.
1. Men arrive dead to God, good, love, mercy, righteousness, truth, wisdom, worship.
2. Men are profanely and rebelliously committed to lusts against God (Eph 4:17-19).
3. They are slaves of the wicked one in the context (I John 5:18; 3:8-10; Eph 2:1-3).

B. We have nothing in common with them about origins, morality, purpose, future, etc.
1. We are not trying to build a better world, for we are only strangers and pilgrims here.
2. We understand that this world is damned and doomed and degenerating as foretold.

C. We must be and should want to be as different from them as we can be like His holiness.
1. Hate this world and its ways; those that love it are enemies (Jas 4:4; I Jn 2:15-17).
2. Do not comfort yourself God's elect sin, for God's elect do not live like the world.

D. Remember faith in Jesus overcomes the world – every sinful idea, word, and action.

E. Remember we are to hate this world and its things, for he had just written that for us.

F. For much more detail of our worldview against their ignorance and confusion … The Only Right Worldview (16 sermons).

God and Jesus Are Contrary to the World – Verse 20-21

Note: Here the Holy Spirit used "know" two more times for us to identify truth conveyed to us.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

And we know that the Son of God is come.

A. John began his epistle with powerful declarations about God and His Son … again here!
   1. The Holy Spirit chose this apostle to write the doctrine of God and His Son the most.
   2. The foundation of true Bible Christianity is unmovable faith in Jesus the Son of God.
   3. Knowledge and confidence in this fact is faith that overcomes this sick, sinful world.
   4. God's children by His design are usually the less educated, but look what they know!

B. We are to know the things of this verse. The epistle is over. Do you know them? Surely?
   1. The coordinating and connects what we are to know here with the knowledge before.
   2. Note two uses of the verb know in this verse to get your full attention to review truth.
   3. Think effort, expense, time to learn stuff and gain knowledge, but this is far greater.
   4. How excited and thankful are you to know it? What efforts do you make to review?

C. Do you know the first clause of this verse? Truly? Fully? How does it show in your life?
   1. Which God?
   2. Who is the Son of God?
   3. How is He the Son of God?
   4. When did He come?
   5. What did He do when here?
   6. Where is He now?
   7. What is He doing now?
   8. What will He do in the future?
   9. Why doesn't the world know He is come?

D. This first axiom, doctrine, mandate, rule of our religion is glorious! Is it to you today?
   1. Is come = has come = intending the past = is come already as prophesied and proven.
   2. Read the Bible in context and ignore childish games of grammar confusing the sense.
   3. For further exercise in such usage, read some similar words (Rom 5:14; Col 2:17).
   4. Does the fact GOD Jehovah sent His Son to planet earth apprehend your heart/mind?
   5. It should fire your heart, captivate your mind, direct your life, and fill your mouth.
   6. Knowing God and His Son are huge blessings and privileges you should hold dear.
   7. Remember, this epistle tells about lying antichrists rejecting God's Son in the flesh.
   8. This author remembers a small meeting of financial analysts in which he corrected a Roman Catholic for Mary worship compared to her Savior Jesus the Son of God, at which a Jew declared Jesus no

more than a bastard by a German soldier and a Jewish prostitute, at which time a Hindu entered the meeting and said, Who is Jesus?

E. How do you know the Son of God is come? By a written record of chosen eyewitnesses.
   1. Luke declared it perfectly by inspiration to a Greek named Theophilus (Luke 1:1-4).
   2. Remember how John began this epistle about eye and ear witnesses (I John 1:1-3).
   3. Peter and Paul declared the personal witness of apostles (Acts 10:39; Heb 2:3-4).
   4. Or do you need the interesting work of the cold-case detective, J. Warner Wallace.
   5. Faith in the Son of God that overcomes the world was born of God (I John 5:4-5).
   6. We know the Bible is a supernatural book from God by many proofs … Why I Believe the Bible (9 sermons), Proving the King James Version.

F. Jesus is how the epistle began, how it now ends, and it damned false ideas in between.
   1. How exciting is this fact, this Person, and all we know about Him … to you today?
   2. How much emphasis do you put on this news and its implications to live each day?

G. What did He come to do among other things? He came to give knowledge (Jn 17:1-3).

And hath given us an understanding.

A. Jesus came to give us knowledge and understanding of His Father and He (Jn 17:1-3).
   1. Understanding = To comprehend; to apprehend the meaning or import of; to grasp the idea of. To have comprehension or understanding (in general or in particular).
   2. Understanding = discerning and perceptive appreciation of information, knowledge, and reality to correctly assess good, bad, right, wrong, truth, error, profit, vanity.
   3. He convinced us of the truth of God and Himself and gave us great confidence in it.

B. We chose a lie in Eden, and lies rule over men through the father of all lies (John 8:44).
   1. Jesus kept understanding from others by parables and other means to fulfill prophecy given to Isaiah (Isaiah 6:9-13; Matt 13:13-15,19,23; John 12:40; Acts 28:26-27).
   2. Jesus blasted Israel's religious leaders for not knowing or understanding scripture they wore and worshipped (Matt 12:7; 15:16-17; 22:29; Mark 12:33; John 8:43).
   3. Men of this world know nothing (Isaiah 8:20; Rom 3:11; Eph 4:17-19; I Tim 1:7).
   4. Because men reject offered truth, He rewires them to abominations (Rom 1:18-32).
   5. Because men reject truth, He sends strong delusion to believe lies (II Thess 2:9-12).
   6. God has committed Himself to destroy the understanding of the best (I Cor 1:19-20).
   7. For much more about this true operation of God, The Author of Confusion … Is God the Author of Confusion? (4 sermons).

C. Far different from the Jewish seminarians, Jesus taught His apostles (Luke 24:44-47).
   1. God has committed Himself through His Son for us to know perfectly (Jn 17:1-3).
   2. We can and should know everything, for He has revealed it all to us (I Cor 2:6-16).
   3. We must keep praying for understanding like Paul did (Ephesians 1:17-18; Col 1:9).

4. We must keep reading, studying, preaching (Matt 24:15; I Tim 4:13-15; II Tim 2:15).
5. A prophecy of Gentile understanding is fulfilled in us (Rom 15:21; Is 52:15; 65:1).

D. What is this great understanding John began with and closed with? God and His Son!

That we may know him that is true.

A. Knowing the mystery of God is the ultimate knowledge and understanding (Col 2:1-3).
   1. Knowing God is ultimate truth, far transcending anything men may falsely call truth.
   2. We do not care about any other god, for this is only about the living and true God.
   3. Count the cost of this education! Jesus died for us to know God and He (Jn 17:1-3).

B. How much do you appreciate us ignorant Gentiles knowing Jehovah and His Son Jesus?
   1. Do you know your ancestry? It does not matter what nation, for we were all ignorant.
   2. We as much as any men were followers of the father of lies in all matters of truth.
   3. We were without any hope or God in the world (Eph 4:11-13). Think Stonehenge!

C. Do you grasp how much we know about God and His Son? Far beyond all before us!
   1. What did Noah know? Abram? Moses? David? Isaiah? Even angels (I Pet 1:10-12)?
   2. We know how to pronounce the sacred tetragrammaton of God's name Jehovah.
   3. We know the name of God's Son, His mother, His father, His siblings, His location.

D. For much more about the tremendous gift of salvation to know God and Jesus … That They Might Know Thee.

And we are in him that is true.

A. We have more than a mental and heart knowledge of God, but an intimate relationship.
   1. The One that is true in this clause is God Himself, for the Son is in the next phrase.
   2. What did the Son of God do for us – reveal God to us (John 17:1-3; Matthew 11:27).

B. Throughout this epistle and in John's Gospel is a relationship of abiding in each other.
   1. The statement of this relationship is glorious (I Jn 2:6; 4:16; 14:20; 15:4; 17:20-23).
   2. You can enhance and extend it by loving and obeying (John 14:21-23; Eph 3:14-19).
   3. You can pursue intimate fellowship with God and His Son (Phil 3:8-11; Rev 3:20).

C. Walking with God is easier for you than for Enoch given the role of God's Son for you.

D. Many years ago a catechism asked first – What is the chief end of man? And the answer to this question – the chief end of man is to glorify God and to enjoy Him forever.

Even in his Son Jesus Christ.

A. The close relationship with a divine being in the previous sentence is with God Himself.

B. The Spirit used the adverb even to indicate a strong example and fact of being in God.
   1. We cannot be in the One without being in the Other, for they are both in each Other.
   2. Even = Intimating that the sentence expresses an extreme case of a more general proposition

implied. Attached to a word or clause expressing time, manner, place, or any attendant circumstance. Attached to the predicate (or any of its adjuncts), to emphasize the full extent of the statement (whether affirmative or negative).

C. We are in Him relationally as being that close to Him … called abiding in Him and He in us in John's Gospel and earlier in this epistle … dwelling together in each other.
D. We are in Him positionally having been chosen in Him by God before the world began.
E. You cannot either the Father or the Son without the Other revealing Him to you. Glory!

This is the true God.

A. Keep this in mind as John closed the epistle with a warning about false gods (I Jn 5:21).
B. What was just described about God and His Son, from beginning to end, both divine and having a close and intimate relationship with the elect of the race is the true God.
C. All other ideas are lies and heresies; there is only one God, yet many lies (I Cor 8:6).

And eternal life.

A. What is the purpose and end of eternal life … to know God and His Son (John 17:1-3).
B. Therefore, what is the evidence and proof of eternal life? Knowing these two personally.
C. What is the basis, cause, means of eternal life? The operation of God in Jesus (Col 2:12).

21 Little children, keep yourselves from idols. Amen.

Little children.

A. John again, as was his usual manner in this epistle, addressed his readers affectionately.
    1. He used the term for readers seven times, not counting spiritual ages (I Jn 2:12-14).
    2. He did not speak condescendingly, but rather affectionately to pupils in the gospel.
    3. He was an old man by this time, and these converts far younger than him in the faith.
B. Closing out the book in an odd way, he begged them to consider his apostolic warning.
C. The context of the previous verse powerfully rejects any positive connection to idolatry.

Keep yourselves from idols.

A. Keep in mind the true God John had just reviewed in contrast to all false gods and idols.
    1. Our God is the only true and living God unlike all others (I Thess 1:9; II Cor 6:16).
    2. God mocks the stupidity of idols and their worshippers (Ps 115:1-8; Isaiah 44:9-20).
    3. David appealed to Israel to end blasphemy against the living God (I Sam 17:26,36).
    4. The insanity of humanity is shown by the Parthenon (Greece) and Pantheon (Rome).
B. While Jews generally had little temptation to idols, the Gentiles among them surely did.
    1. Moses and the prophets and priests following had blasted idolatry (Exodus 20:1-6).
    2. Here is another of some of Ten Commandments brought forward (Romans 13:8-10).

3. Sabbatarians, idolizing the fourth command, cannot find theirs repeated in the N.T.
4. So this little verse here becomes another Spirit-inspired refutation of Sabbatarians.

C. The council at Jerusalem ignored much, but they had to deal with idols (Acts 15:19-20).
1. The Gentiles had little conscience of idols, troubling Jews (I Cor 8:1-13; 10:19-33).
2. God's standards against false religion were detailed and rigid (II Cor 6:14-18; 7:1).
3. Strong or weak Christians were exposed by this issue – the weak worried about meat.
4. Alongside fornication (likely spiritual), Jezebel at Thyatira ate such meat (Rev 2:20)

D. This must also include so-called Christian idols, icons, relics, and other RCC inventions.
1. Throughout the Bible, both testaments, religious idolatry is called spiritual adultery.
2. The RCC is infamous and notorious for images of all kinds that must be called idols.
3. Which is worse – genuflecting for Mary standing on a snake, passing the sunburst monstrance or the tabernacle, or before batting like Roberto Clemente of the Pirates?
4. Most Christians are so ignorant and past thinking they never question the Baal tree, though God clearly condemned any practices from paganism (Deut 12:1-4,29-32).
5. They paint eggs with children, attend a sunrise service, and worship under a steeple.
6. For much more of Bible details for spiritual adultery, fornication, whoredom … Spiritual Adultery (2 sermons).

E. Stubbornness and covetousness are idolatry to God (I Samuel 15:23; Eph 5:5; Col 3:5).

Amen.

A. The end.
B. Be it so.
C. It is so.
D. Hallelujah!